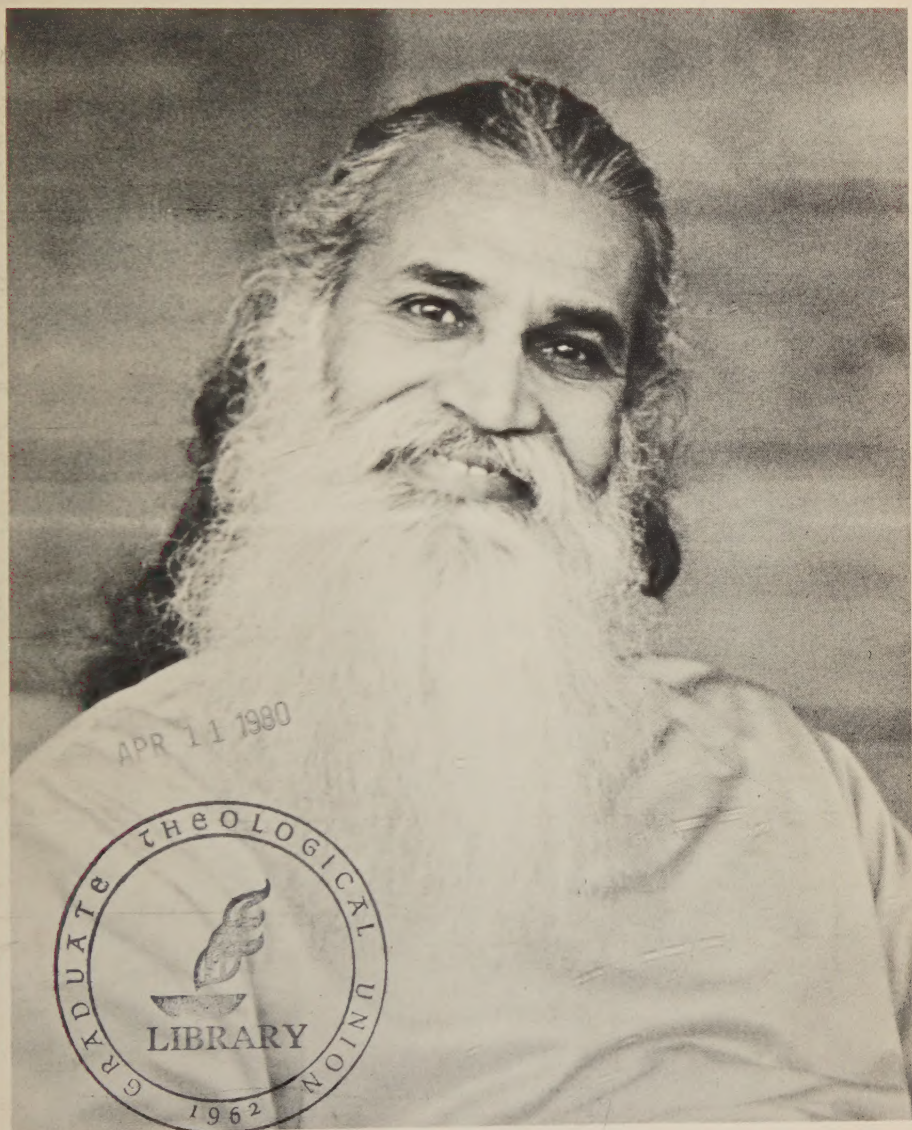


Pathways to Peace 2: Truthfulness

Integral Yoga[®]

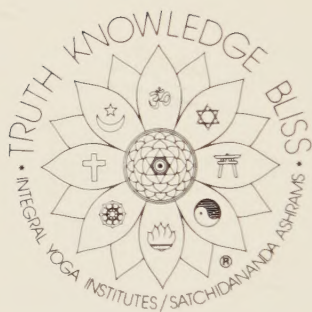
The Teachings of Swami Satchidananda



Sri Gurudev: Questioning the Unquestionable

Thiruvalluvar & Emerson on Truth

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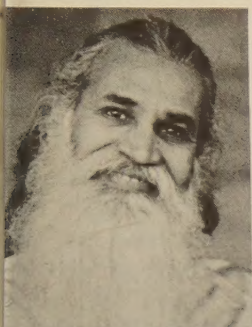
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Integral Yoga®

The Teachings of Swami Satchidananda

Volume 11, No. 2 April 1980

Pathways to Peace 2: Truthfulness

SPECIAL FEATURES

PATHWAYS TO PEACE is a 10-part series on the yamas and niyamas, the timeless ethical teachings from the Yoga Sutras of Patanjali.

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Integral Yoga and You

INTEGRAL YOGA Magazine is the official organ of the Integral Yoga Institutes, Groups, Teaching Centers and Satchidananda Ashrams. These centers are vehicles through which Sri Swami Satchidanandaji's teachings of Integral Yoga are lived and shared. Conducting ongoing programs in the various aspects of Yoga—including Hatha, Raja, Karma, Bhakti, and Jnana Yogas--the centers also offer instruction on Yogic diet and other related topics. There are open classes, courses, teachers' training programs, universal worship services, and also retreats for beginners and more advanced students. Those interested are invited to call or visit the centers, and a live-in program is also possible.

Besides their teaching function, the Ashrams also provide an opportunity for an experience in total Yogic living. The ashram in Pomfret Center, Connecticut has a health clinic, national audio-video and book publishing and distribution services, a natural foods store, a two-acre organic garden, an Integral Yoga School for children, and a number of cottage industries where members practice selfless service.

For more information, to arrange a Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed on the inside front cover. We are here to serve you.

OM SHANTHI OM PEACE

Letters to Sri Gurudev



The latest issue of the Integral Yoga Magazine brought me such encouragement. One of the articles on Bhakti Yoga spoke of "Knowing the Truth" as knowing the little truths about ourselves as well as the Divine Truth in an abstract way. And this truth sets us free. It brought me back to the practice of witnessing, of facing the movements within and being patient with those parts of me that seem negative.

Thank you for the inspiration and teaching you give. The Magazine is a wonderful vehicle for re-sourcing myself in this.

-Sr.J.M., Maryknoll, N.Y.

I have just finished reading Beyond Words and Living Yoga. I have this great desire to tell you how much these books have meant to me. I am reading them over and over trying to put their message into my daily life.

-K.W., W. Palm Beach, FL

When I read your letter to me the tears of love and joy flowed in abundance. The very personal gift of prayer for my family has sustained me in many difficult moments. Thank you for your prayers.

After many years of straying from and doubting the Catholic faith I was raised in, it is so good to be back again. Only now I am a Catholic by choice and I appreciate the beauty of faith finally. Daily I thank you for this gift of

faith you have brought me back to. Every Sunday at Mass I thank Jesus for the gift of you, my dearest Gurudev. You have each shown me the other. Oh, what joy!

Like many parents, I only wish I could share this great blessing with my children. Especially the only one still at home. Can a parent give a child this faith or must the child learn this alone? Can I help?

-G.S., San Antonio, Tx.

Sri Gurudev replies:

Thank you for your loving letter. I am very happy to hear that you are enjoying the benefits of your faith and devotion. You have discovered the joy of living a Yogic life which is the same truth behind all the religions.

Do not worry about your children. The greatest teaching is by example. Let all be inspired by your life of devotion and dedication.

May you be filled with all peace and joy, health and harmony.□

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Sri Swami Satchidananda

SRI SWAMI SATCHIDANANDA is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. He is dedicated to the ecumenical movement, his motto being "Truth is One, paths are many." His main residences are in Pomfret Center, Connecticut during summer and Santa Barbara, California in the winter. He also travels widely, sharing with people through every possible medium: Lectures, conferences, radio, TV and newspaper interviews, books and visits to schools, seminaries, rehabilitation centers and many other groups.

SATYAM: TRUTH

*Excerpts from "Integral Yoga: the Yoga Sutras of Patanjali",
translation and commentary by Sri Swami Satchidananda*

Sutra 36, Book 2

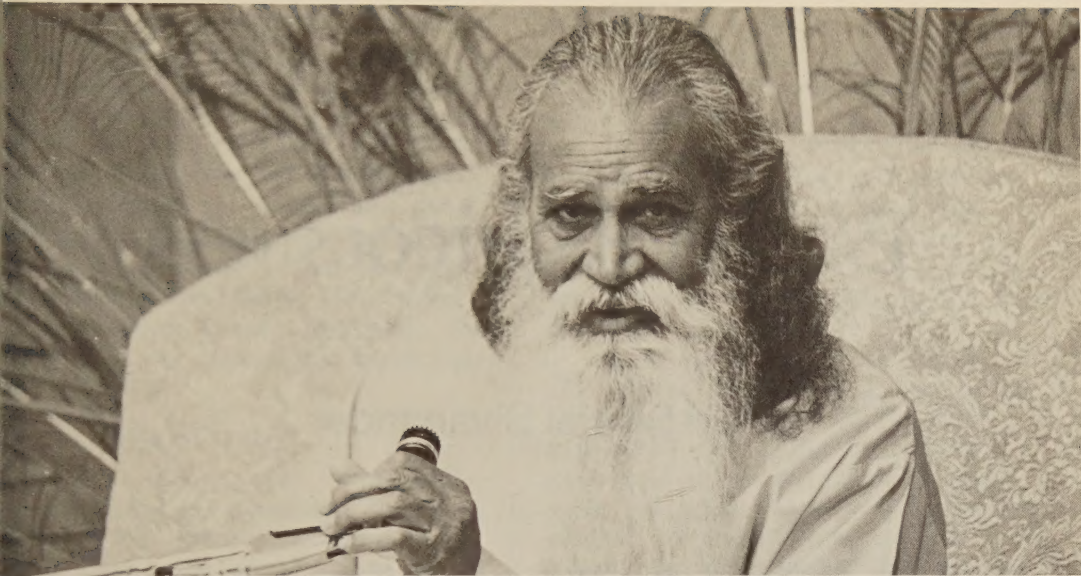
SATYA PRATISHTHAYĀM KRIYĀ PHAL-
ĀSRAYATVAM. *To one established
in truthfulness, actions and
their results become subservient.*

By the establishment of truthfulness, the Yogi gets the power to attain for himself and others the fruits of work without doing the work. In other words, things come to him automatically. All nature loves an honest man. He need not run after things for they will run after him. And if a person is always truthful, if no lie comes from his mouth, a time will come when all he says will come true. Even if he says something by mistake it will happen, because by the practice of *satyam* the words become so powerful and clean that honesty observes him. It wants to be with him always. If a curse is spoken, it will happen. If a blessing is said, it will happen. The more we lead a life of honesty, the more we will see the results and that will encourage us to be more honest.

With establishment in honesty, the state of fearlessness comes. One need not be afraid of anybody and can always lead an open life. When there are no lies, the entire life becomes an open book. But this comes only with an absolutely honest mind. When the mind becomes clear and serene, the true Self reflects without disfigurement and we realize the truth in its own original nature.

Not only should we not lie, but we should not cause someone else to lie either. If we do it consciously, we are a part of that lie. In fact, under law, punishment is usually greater for the person *behind* a crime than to the one who actually commits it.

So first follow truth and then truth will follow you. In the same way, first you learn to smoke and then the smoke teaches you. I am quite certain nobody enjoys his or her first few cigarettes. They are taken in with great difficulty, nausea and vomiting. Gradually we can take in a whole puff without letting



it out. Then eventually the cigarettes begin to "smoke" us. First we burn the cigarette, later it burns us, working on our tissues little by little.

Yoga is not a philosophy to be followed with blind faith. In the beginning it is true that confidence and trust are necessary, but as you continue to practice, every step will bring more and more hope, greater and greater confidence. If we are true Yogis for just one day, we will be transformed and want more of it. It's contagious just like any other habit. But first we must make some effort until we get the taste of the benefit.

Similarly, certain candies might appear a little strange and a child might say, "No, no. I don't want it," when his mother offers it. But if by chance the mother gets the child to taste it, the child will want more and more. Once we get the taste, even if the whole world stands in our way, it won't keep us from the goal.

GEMS FROM THE THIRUKURAL

TRUTHFULNESS

What is truthfulness?

*It is the speaking of words
Which are entirely free
from harmful effects.*

Even falsehood is

treated as truth

*If the results it yields
are free from fault.*

Do not speak as truth

what is known to be false

*For a man's conscience will sear
him when he has lied.*

Water is sufficient

to cleanse the body

*But truthfulness alone
will purify the mind.*

The Thirukural was composed several centuries ago by the great poet Thiruvalluvar. It contains advice on everything from conducting business to realization of Truth.□

PATH OF RIGHTEOUSNESS

Sri Swami Sivananda

Truth is complete in itself. Truth has a strong foundation in itself. It is bold. It has no limit of space or time. It is a fearless, free bird in the sky. It does not care for status. It is wealth in itself. Truth stands even when there is no public support.

In a person who indulges in false thoughts, there is a lurking fear at every moment, an uneasiness, a fear of the self, a want of confidence and a feeling that something wrong may happen. Truth, on the other hand, is the path of righteousness which certainly leads to success in the long run. It is a straight road with no doubtful cross-roads.

In the day to day world, it seems as though it is impracticable to strictly follow the path of Truth; but if it is practiced as your ideal and goal in life, you have your way. All the stumbling blocks on your road to Truth will melt away as you proceed along the direct road.

When truth-speaking leads another to dishonour, injury and pain, it is no longer a virtue.

Then it becomes a deadly sin. If a man can save the lives of many innocent persons by telling a lie, it is considered truth by a moralist. It is a question of what brings the greatest good. If the uttering of a truth brings greater harm than good, it is really an untruth.

Varying Concepts

According to a spiritual person, only the Absolute is Truth; this world is unreal.

Truth is utterly public. It cannot be hidden even if one would try to do so. Truth persists and is expressed even in the extreme of untruth. The extreme of truth is the Absolute. Untruth is the shadow of Truth.

Everything that changes is untruth. Hence, Truth is infinite. Truth alone endures, while everything else perishes.

Everyone, right from Brahma down to a blade of grass, moves toward Truth -- some consciously, some unconsciously.

They differ only in the degree of consciousness or to the extent of mental purification or

subtlety of condition. Every leaf that flies in the air, every breath that flows from us, every act of universal life is a step taken nearer the Truth. Truth is the eternal home of all beings. Into it they all enter and find permanent satisfaction and peace. It is Truth that triumphs over falsehood. Falsehood can never triumph over Truth, whatever the apparent and immediate experience may be.

The Practice of Truth

God is Truth, and Truth must be realized by speaking truth. A truthful person is absolutely free from worries and anxieties.

Your thoughts should agree with your words, and the words should agree with your actions. In the world, people think of one thing, say another thing, and do another thing. This is nothing but crookedness. You must carefully watch your thoughts, words and actions. The little

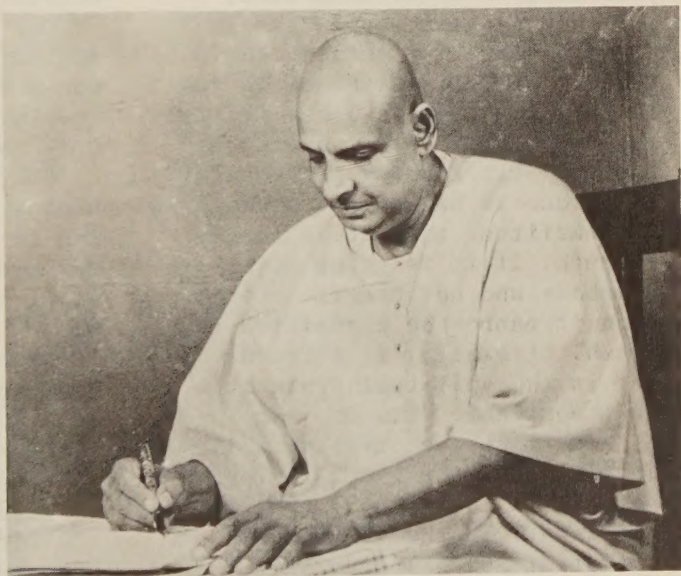
gain that you get by telling lies is no gain at all. Lies pollute your conscience and infect your subconscious mind. The habit of telling lies is carried to your next birth also and you undergo suffering from birth to birth.

Meditate on Truth. Derive inspiration from the lives of those who have sacrificed their all for the sake of Truth.

Stick to the path of Truth at all costs. Truth has a lustre of its own. It shines for itself and sheds its light on others. When you stick to Truth as your only religion, when you strictly adhere to Truth alone at all times, at all places, and on all occasions, you cannot afford to harm anyone. Perfect peace and happiness will be yours.

Have ceaseless devotion to Truth. You will become fearless. You will draw immense strength and courage from the Atman or the Supreme Self within. You will attain Self Realization.

Sri Swami Sivananda Maharaj (1887-1963) was the Guru of Sri Swami Satchidananda. He was the author of some 300 books on Yoga and the founder of the worldwide Divine Life Society.□



QUESTIONING THE UNQUESTIONABLE

Sri Swami Satchidananda

Sri Gurudev answers questions about Satyam (Truth)

QUESTION: Does observance of Satyam mean presenting the truth no matter what the outcome?

SRI GURUDEV: You should perform any act so that it doesn't bring harm to anybody and brings benefit to somebody. There should be at least a little benefit. That is a perfect act.

It is in this light that you should see and recognize all your acts. Look at them well; don't just easily apply labels. You may say, "I'm telling the truth. The scriptures ask me just to tell the truth." Fine. By telling the "truth" will anybody be harmed? Will anybody get benefit? If no one is harmed and someone is benefited, then it is really a truth. If it is going to hurt somebody and not benefit anybody then it cannot be classified as truth. Literally, it's truth; but in the spiritual sense it's an undesirable act.

Sometimes even telling a lie may be a spiritual act, a Yogic act. It is the outcome that is important. In the Thirukural, the great South Indian saint

Thiruvalluvar said: "Poymaium vaimaidatta." "Even a lie will be treated as truth if it can confer a benefit that is free from fault."

There is a wonderful story which illustrates this point.

Once there lived a *sadhu*, a hermit. He stayed in a tiny hut in a remote wood outside a village. He lead a very quiet life there practicing his prayers and meditation.

One evening as he sat outside meditating, a beautiful young woman richly dressed and wearing lovely costly jewels ran frantically toward him.

"Oh, swami! Please, please, please save me. That man is trying to rob me and kill me!" Without even waiting for his permission, she ran into the hut and hid.

Within a few minutes, a wild looking man carrying a dagger came running from the same direction.

"Hey, swami!"

"Yes, sir?"

"Did you see a young rich woman come this way?"

Now this swami was a yogi who wanted to follow all the Ten Commandments, the *Yamas* and *Niyamas*, honesty, nonviolence and what not. What should he do? What should he say? What would you do? To be honest, he should say, "I'm a Yogi; I always tell the truth. There is the woman, hiding inside the hut."

That's not what he did though. He said, "What woman? Why do you think some rich woman would be coming to this poor hermitage? Nobody like that comes here."

"Ha! So you didn't see anybody?"

"No, sir. I didn't see anybody."

The man with the dagger ran on.

Wasn't it a lie? Yes. But by telling that lie, three lives were saved. If he had told the truth, the robber would have gone in, killed the woman, taken all the jewels. He certainly wouldn't leave the swami to be a witness later on; he'd kill him too before he left. Then the police wouldn't let the murders go unpunished. When he went to pawn the jewels, the thief would be caught and hanged. So three lives gone because of a swami's honesty. Instead, because of his lie, three lives were saved.

The motive and the outcome should be thought of in every action.

Distilled and Be-Stilled

QUESTION: What is Truth, with a capital "T"?

SRI GURUDEV: That question is best answered by not saying anything! Absolute Truth can never be said in words. Whatever you begin to say will be falsehood in relation to that Truth.

Truth is not something you could even think of because when you begin to think, you limit it. You color the Truth with your own mind according to the color of your mind. If you put it in words, you shape it according to your language. So the best way to say something or to express that Truth is to keep quiet.

Truth is something like the clear, distilled water that comes from the sky. It is colorless, tasteless, odorless. So if you ask, "What color is that?" There's no color. "What taste?" No taste. "What smell?" No smell. Only when it comes down close to the ground does it take on those qualities.

In some areas before it even reaches the ground it gets colored, gets the taste, the smell. For example, if rain falls over Manhattan, at least three miles above the city it gets its color and taste, gets polluted. But in a healthy, natural place, until it falls on the ground that purity is retained. Then again after falling it becomes red, black, blue, all kinds of colors according to the ground it falls on.

Truth is like that. It's distilled and be-stilled. When it begins to flow through your mind, through your body, through your language, it gets colored accordingly. So, all that we can say about Truth is not Truth. That's the Truth!

Digesting Truth

QUESTION: How can we begin to understand the Truth?

SRI GURUDEV: Sometimes it's hard to understand and accept the plain Truth. So the Truth should be coated with sugar, in the form of stories. Not everyone is capable of hearing something plain,

analyzing and understanding. They need other forms to realize the Truth.

For example, you go to a candy shop and say, "I want something sweet."

What if the clerk takes a bag and puts a pound of sugar in it and gives that to you? It is sweet, but you say, "I wanted sweets and you are just giving me plain sugar!"

"Oh, I see. You wanted candies. Okay, I'll give you some candies made from the same sugar."

The same sugar has different forms, different colors, different names. The temperaments of the aspirants are also like that. Some people cannot directly understand the Truth. So it gets presented in different forms. That is the reason for mythological stories.

To get straight at the Truth, simply annihilate your "I" and "mine". You don't need any more practice if you can do that. You don't need all the Yamas and Niyamas one by one, because they all have the same purpose of annihilating this "I" and "mine". But if you can't push the "I" and "mine" away as a whole, you separate and push them little by little.

It's like a game mothers sometimes play to get their children to eat. The young child might be in a playful mood and not be interested in eating. So the mother will do something like point out the moon and stars and say, "I'll get you that moon if you just eat your dinner."

"Oh, mamma, you gave me too much. I can't eat all that."

"All right," the mother will say. "If you can't eat all that, I'll just give you half that much." She'll divide the food in half, move half to one side of the plate and say, "This is all

you have to eat."

"Okay, mamma. That doesn't seem like much."

The mother will take a spoonful from the plate, give it to the child and while the child is chewing, she'll distract him by pointing out the moon again. While he's watching the moon, she will just push a little of the rejected food over to the area he's eating from. In that way, by the time the child has finished his half of the food, the whole plate is empty!

That is the same trick used by Masters when they say, "Okay, thou shalt not kill. Stop killing. Thou shalt not lie. Stop lying. You can do everything else, just stop killing and lying."

By the time you really become steady in those practices, you'll see that all the other spiritual food is absorbed. By learning even one Commandment, all the others are learned with it.

So it's all divided, subdivided to make things look easy for you. Ultimately, the aim is to get rid of your "I" and "mine" -- your selfish attachments. Either do it directly or indirectly with pieces. It doesn't matter which way we do it, we have to achieve this ultimately.

Choose your own way. You can take the whole plate and eat everything at once. Or you can take a little, watch the moon, take a little more, jump around. One way or the other, you will finish your job and know the Truth.□

"We shall know the Truth,

and the Truth shall set you free."

-John 8:32

A Matter of Awareness

an IYM interview with Dyrian Benz, psychotherapist

Dyrian Benz, M.A., has been practicing Integral Yoga for 12 years. He was instrumental in starting the New Brunswick and Garfield Integral Yoga Institutes in New Jersey. One of the original practitioners at Integral Health Services, Dyrian is also currently a doctoral candidate at the Massachusetts School of Professional Psychology.

IYM: We'd like to talk with you about being honest with oneself.

DYRIAN: Well, in order to be honest with yourself, the prerequisite is to know yourself first. I think you'd probably agree that if we know ourselves, we can be honest with ourselves. It's a question of awareness. If you're aware of yourself, you can be honest. If one is functioning unconsciously, then it's really impossible to be honest with oneself or with anybody else.

IYM: When people come to see you at Integral Health Services, what are some of the ways in which you would start them on this pro-

cess of knowing themselves a little better?

DYRIAN: Well one excellent way is just to become more observant and to try to eliminate as many evaluations or judgements about yourself as possible. Just watch and see your reactions, your responses.

I like to caution people to respond rather than react. Reaction is a much more automatic thing. And I think that's where truth comes in. It's not really true to the situation to react based on old habits. If someone says a particular thing to me, and I react to it, it's probably because when that sort of thing has been said in the past, I felt fearful or ashamed or guilty; and so the reaction is now pretty much an automatic thing. To respond to that is to be more grounded in the moment in which the situation occurs.

IYM: Do you have anything you recommend that can be helpful in beginning to learn to respond rather than react?

DYRIAN: It's more a question of being watchful at the moment when it happens rather than automatically jumping at a question or a situation based on old reactions. It's a meditative state of mind to try to carry that into the day as much as possible. That's pretty much what it amounts to, to stand back and have an awareness of yourself reacting or responding to the situation and just observing that.

The other thing to remember is that at every moment we have the option to respond to everything that happens in a completely new way. And the fact is it can only happen in that moment. It can't happen in the future or in the past. That's where it's difficult to learn to respond in a new way, because it seems much safer to react in the old way.

I think that some of the basic practices that are done in Yoga are really the best to do and to carry through also. Sometimes we forget that the Hatha Yoga asanas are also very psychological. They help focus on the physical feeling.

If you're in a difficult situation, usually there's a feeling, a physical feeling involved. To become aware of the physical reaction is very helpful. Notice how in certain situations you tighten your shoulders or your hands get sweaty. When you notice that happen, use it as a signal. Try to recognize as many signals as possible so you know what's going on inside you.

IYM: So you feel that the asanas help you to become more in touch with your physical reactions to things?

DYRIAN: Sure. Part of doing the postures is to be aware of what you're feeling when in a particular posture. Where it pulls or pushes or hurts or feels tight. It's really a very direct way of getting more in touch with your body.

The idea is to be really aware of your body when you're doing the postures. I've heard people say that they just hold the poses and during that time do some mental exercises or something. To hold your body in one of the poses and then spend the time thinking of something else is not a very useful way of doing it at all. If you're aware of your body, you can get a good sense of how the different postures affect you.

We hold our body in a way that corresponds with our mental attitude. For instance, someone who carries his shoulders forward and head down gives the impression of not being very outspoken. If that person were to do more cobra pose, for one, it would help open up the chest more, help him hold his head up more. Not only would people around that person respond differently but that person would feel different inside.

IYM: If we start with the physical postures to get more in touch with the physical feelings, then what next?

DYRIAN: I think the way Gurudev has set up the practices in the progression of regular classes is pretty much what I would recommend from an emotional or psychological point of view.

The physical is usually the most immediate, the easiest to focus on. In my work with people, the physical seems to be the one area that people are least aware

of, which in some ways is surprising. So the physical aspect is a real important starting point and really useful in self-exploration.

Breathing, as you know, is a good connection between the body and the mind. When I work with people in stress management, I teach them to move the breathing down into the abdominal area. There's been research which shows that when people are more relaxed or happy, their breathing is in the abdominal area. So the old wisdom that is taught in Yoga about the breathing is important. A lot of that is used in psychology now when people are trained to relax.

Then the meditative exercises are a crucial thing. That's where the action is, as it were. What that means to me in daily life is to be aware and observant, not judging at all.

The analyzing of things is useful, but is not really a crucial thing. Analyzing just takes us back to the old stuff. That's helpful if the witnessing and observing doesn't seem to get anywhere, but it's definitely secondary. Because again it takes you out of the living moment and pulls you back into some old situation. If you can't change or respond to a situation in a new way after trying, if you keep getting stuck, then, yes, you can look at it a little more deeply.

IYM: Why do you think we tend to identify with all these things in our mind instead of with the perfect Self that we are?

DYRIAN: The problem comes when we get stuck, when we think that this is all there is. "This is

really me, all these terrible thoughts, all these hang-ups." To know "what I am" and "who I am" is why we have all the Yoga practices, to ground us in who we are.

As you practice you find out how you think, how you react, how you feel, but you learn, "That's just one aspect of me that I'm functioning through right now. But there's a whole other part of me that's not affected by this, that's already enlightened."

I have no doubt that that's there. And it's my own mind-stuff that's in the way of my experiencing it right now.

To have that knowledge, that understanding, that's the really important thing.

When I get stuck in this seeming reality, when I get too influenced by it and think this is really it, there's no way I can ever achieve all THAT, that's when it's very necessary for me to be watching, observing everything.

To develop that observer is crucial. Then we can be whatever it is we need to be in the moment we're experiencing it. Say, "This is what I have to work with." However wonderful or terrible you may think it is.

Anybody who wants to repair a car has to start with the way it is. They can't go and say, "Oh, look at this car! Wouldn't it be wonderful if it already had a good battery." It would, but it doesn't have that right now.

If I just sit and say, "Well, wouldn't it be nice if there was a good fan belt on it," that's a waste.

So I can say, "This is the way the engine is right now. If I want a new battery or need a new fan belt, I'll just have to put a new one on."□

Radha's Wish

Krishna Carmen



From the moment she woke up, Radha felt it was a magical day. There was something special about the way the morning sunlight came through the window filling her room with its golden glow. The water she washed her face with felt unusually cool and refreshing. At breakfast her oatmeal tasted deliciously sweet and warm. Somehow everything that usually seemed ordinary and ho-hum was becoming special and alive today.

Radha ran over to Sean's house. He was her best friend and lived nearby. As she ran, the wind whistled through her ears, singing a soft song that seemed to remain even when she slowed down and walked up the steps to her friend's apartment.

"Sean, let's go exploring the woods today. Maybe we can find the fairy tree again!" she called as he opened the door.

Without wasting a second, they were down the trail and into the green of the forest that lay nearby. The fairy tree that Radha spoke of was a towering maple with a hole in its trunk almost

large enough to crawl into. Radha and Sean had only seen the tree once, but they were certain they had glimpsed shining fairies inside, fairies who floated on the softest breeze with beautiful silken wings.

The children had been unable to find the tree during their last few walks in the woods, but today Radha's intuition guided them along a criss-cross of trails and onto a small path that led behind a tall cluster of raspberry bushes.

Radha slowed down to a quiet walk, "Shhh, we're getting close. Walk softly," she whispered to Sean. They saw the beautiful maple tree a few yards ahead of them, its bright green leaves dancing in the morning light. As they walked closer, their minds became filled with the peace of this special place. Breathlessly, they stepped around the tree until they saw the large opening where the fairies had been. There was a bright glow coming from inside the tree, but the floating fairies weren't there.

"Looking for us?"



Radha and Sean jumped at the bell-like voice they heard behind them. The air suddenly filled with soft, tinkling laughter. They turned around, and there, sitting on the branch of a raspberry bush, were five small fairies, each no larger than a baby's hand. All five were giggling as if they couldn't stop.

The children looked at each other. Was it real? Was this really happening?

"Radha, they're beautiful!" Sean said in a low voice.

The fairies were beautiful. Each wore a dress of woven moonlight, colored with the soft hues of the rainbow. Their wings shone with a wondrous clear light.

The fairies stopped laughing and now just smiled at the children.

"We thought you'd never find us again," one of them said.

Sean and Radha felt a little shy. They had never talked to a fairy before. Sean was the first to speak.

"We tried to find you lots of times. It wasn't easy."

The fairy smiled. "We're al-

ways here. People just have a hard time seeing us. But you children don't have so many serious ideas filling your heads and getting in the way of your eyes!"

The fairy who was talking was bathed in a golden glow. She seemed very kind and gentle. She told the children her name was Santoshi. As Radha listened, she felt a special warmth in her heart that sent a smile up to her lips.

"Whenever someone first finds a fairy, we like to grant them a wish," Santoshi told the children.

They couldn't believe their ears. A wish! "Just like in a fairy tale!" Sean whispered. "You have one day to think things over before you make your wish, children," Santoshi continued. "Such a big decision shouldn't be made too quickly. I have granted many wishes to many children and I would like to give a word of advice. Choose something that will last. Something that will be with you long after a toy is broken or money is spent. Choose something that will last!"

With that, the fairy and her

companions vanished. The children blinked in amazement. Their minds could hardly believe what their hearts knew was true. They had seen and talked to the fairies, and most amazing of all, both of them had been given a wish!

"What are you going to wish for, Radha? I might ask for a train set or a ten speed bike or maybe even a trip to Disneyland!" Sean's mind reeled with all the possibilities. "This is like Christmas all over again!"

Radha, though, was thinking about the fairy's final words: "Choose something that will last." What would last?

Toys get worn out sooner or later and have to be thrown away. The clothes she liked one year

didn't fit her the next. Candy and even money are gone so quickly. What would last?

While the children walked through the forest, they thought about everything that had gone on that morning.

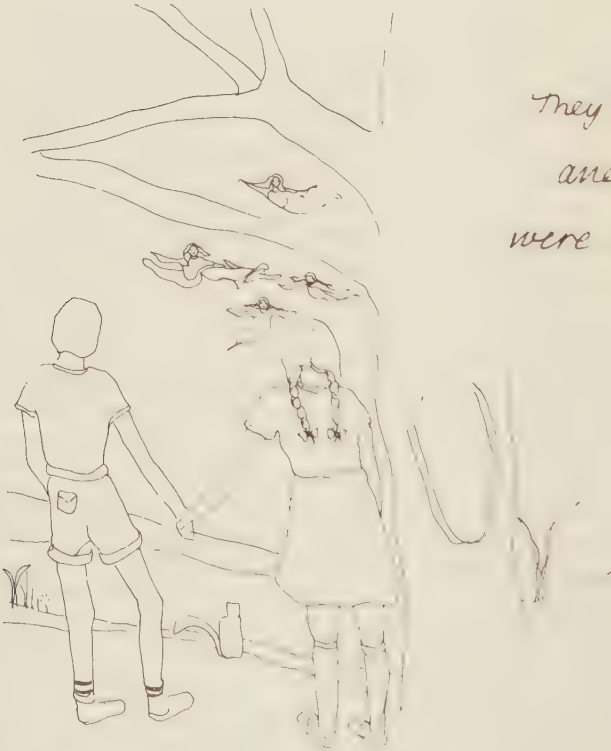
"Hey Radha, I know. Let's go to my house and look at toy catalogs for ideas."

"Sean, don't you remember what she said? We're supposed to wish for something that will last."

"Don't worry. I'm not going to waste my wish on something dumb. I'll pick something strong, that won't break," Sean assured her.

"Well, Sean, I want to be alone for a while. See you later."

Radha spent the afternoon up in her room thinking. A chance



*They turned around
and there
were five small fairies*

ke this comes once in a life-
me. The fairy was right, why
ould she waste it on some-
ing she'd be tired of in a few
onths. But if she didn't wish
or toys or clothes, what would
ne wish for? How about lots of
oney - a million dollars! That
ould make anybody happy. Except,
ne knew some rich kids at school,
nd they didn't seem so happy.
nfact they were pretty unhappy.
aybe she'd ask for magic powers
o she could fly! It sounded good
or a while, but what if people
ecame afraid of her? No, there
ere too many problems with that
dea. What did she want? What
id she really want?

Radha sat in her room all af-
ernoon thinking things over.
he was about ready to give up.
t didn't seem like there was
anything she really wanted. Like
everybody else she just wanted
to be happy, that's all. And you
couldn't wish for that. Or could
you? Radha's face lit up. She
ad been so busy trying to think
of something to wish for, some-
thing to make her happy that she
ad overlooked the easiest wish
of all -- the wish for happiness.
After all, if she counted on a
toy or a dress to make her happy,
then she'd be unhappy when it
got worn out. But what if she
wished to feel happy inside, to
be happy even if she didn't have
the newest toy or a fancy bike.
Wasn't being happy what she
wanted all along?

As Radha thought about it more
and more, something happened in-
side her. The most magical thing
that can happen to anyone happened
to her that afternoon. She found
a place inside of herself that
was always happy and contented.
She found something that would
always last, just like the fairy

said. Radha's wish had already
come true, even without magic
wands and fairies.

For the rest of the evening
and from then on, Radha always
seemed to have a smile on her
face and a kind word for some-
body. She felt the same joy
while she was playing and while
she was doing the dinner dishes.
A sip of water tasted like the
best soda. She enjoyed everything
that happened because she knew
that her happiness didn't depend
on the things outside. Happiness
was always in her heart.

As for the fairies, the child-
ren went back to visit them the
next day.

Santoshi greeted them loving-
ly. Then with a warm and bright
smile she turned to Sean.

"Have you decided what you
would like with your wish?"

"Yes! I'd like a Deluxe Train
Set. Here, I'll show you a picture
of it," he said as he took a clip-
ping from his pocket.

Santoshi waved her wand and
the desired train, neatly packed
in its box, appeared before Sean.

"I hope you enjoy it," the
fairy said.

"Thank you! I will!" he ex-
claimed.

Now speaking to Radha, San-
toshi said, "And I know what you
have wished for Radha. As you
know, it has come true already.
It was a wonderful choice. In
fact, you have brought the ful-
fillment of a wish that I have
had for a very long time."

She waved lovingly to her
fairy sisters and placed her wand
gently on the forest floor. Then
with a look of complete happiness,
Santoshi transformed herself in-
to a golden, glowing light and
flew into her new home -- Radha's
heart.□

TRUTHfully SPEAKING

"The aim of the superior man is Truth."

-Confucious

*

"Keep one thing forever in view - the Truth. Though it may seem to lead you away from the opinions of men, it will assuredly conduct you to the throne of God."

-Horace Mann

*

"Buy the truth and sell it not."

-Proverbs, 23

*

"The high-minded man must care more for truth than for what people think."

-Aristotle

*

"While you live, tell truth and shame the devil."

-Shakespeare (Henry IV)

*

"When in doubt, tell the truth!"

-Mark Twain

*

"When you shoot an arrow of truth, dip its point in honey."

-Arabian proverb

*

"Such is the irresistible nature of Truth that all it asks and all it wants is the liberty of appearing. The sun needs no inscription to distinguish him from darkness."

-Thomas Paine

*

"By soothsaying it is quite possible to make a good living in the world, but not by truth saying."

-G.C. Lichtenberg

*

"It is easier to perceive error than to find truth, for the former lies on the surface and is easily seen, while the latter lies in the depths, where few are willing to search for it."

-Goethe

*

RALPH WALDO EMERSON
from his essay "The Over-Soul"

The Highest Event in Nature

The soul is the perceiver and revealer of Truth. We know truth when we see it as we know when we are awake that we are awake. It was a grand sentence of Emanuel Swedenborg which stated: "It is no proof of a man's understanding to be able to confirm whatever he pleases; but to be able to discern that what is true is true, and that what is false is false, this is the mark and character of intelligence."

[When I read a book] the good thought returns to me, as every truth will, the image of the whole soul. To the bad thought which I find in it, the same soul becomes a discerning, separating sword, and lops it away. We are wiser than we know. If we will not interfere with our thought, but will act entirely in God, we know the particular thing, and everything, and every man. For the Maker of all things and all persons stands behind us and casts His dread omniscience through us over things.

But beyond this recognition of its own in particular passages of

the individual's experience, it also reveals truth. And here we should seek to reinforce ourselves by its very presence, and to speak with a worthier, loftier strain of that advent. For the soul's communication of Truth is the highest event in nature, since it then does not give somewhat from itself, but gives itself, or passes into and becomes that man whom it enlightens or, in proportion to that truth he receives, it takes him to itself. . . . This communication is an influx of the Divine mind into our mind. It is an ebb of the individual rivulet before the flowing surges of the sea of life. Every distinct apprehension of this central commandment agitates men with awe and delight. A thrill passes through all men at the reception of a new truth, or at the performance of a great action, which comes out of the heart of nature. In these communications, the power to see is not separated from the will to do, but the insight proceeds from obedience, and the obedience proceeds from a joyful perception. □

GROUNDBREAKING

30 April 1980

Buckingham, Virginia

The momentous first step in the actual creation of the Light of Truth Universal Shrine is set for April 30 of this year. Sri Gurudev will preside over the inaugural ceremony and ground breaking -- the excavation of the stream-fed lake. Gurudev himself will drive the bulldozer to begin this great project. The lake land will be allowed to fill and settle for at least six months before construction of the Shrine can begin.

Construction will continue in phases including laying the foundation and base of the dome, installation of the dome, and finally furnishings, lighting, fountains, and landscaping. We hope to have the grand dedication for the fully completed L.O.T.U.S. in 1983.

Over the past two years, donations have slowly and steadily been coming in. We are now being aided by our good friend and former president of the New York

Integral Yoga Institute, Mr. Milton Ward, a professional fundraiser. With his help and enthusiastic support, we have already begun a far-reaching drive to raise the needed monies. All those who have benefited from Gurudev's teachings and presence and all supporters of L.O.T.U.S. are being asked to come forward and make a pledge, to be given over a three-year period. Some are pledging \$3,000, some \$1,008, some \$540, and others whatever they can afford. In that way thousands will be participating to make this dream a reality.

Mr. Ward has helped raise millions of dollars every year to build churches and synagogues. At a recent fund-raising luncheon in New York, he said, "Never has a house of worship been more inspired."

On January 26th, Gurudev spoke about the L.O.T.U.S. at the Universalist Church in New York City. An excerpt from his stirring remarks follows this article.



Tim Barrall

The projected cost of L.O.T.U.S. is 2 million dollars:

Phase 1: \$250,000. Road to L.O.T.U.S. site, including grading, drainage, etc.

Phase 2: \$250,000. Grading/creation of the lake, insular site of the L.O.T.U.S.

Phase 3: \$400,000. Installation of the L.O.T.U.S. base.

Phase 4: \$300,000. Installation of the L.O.T.U.S. dome.

Phase 5: \$800,000. Remaining costs of furnishings, lighting, sprinklers, fountains, landscaping, etc.

For more information about how you can help with L.O.T.U.S., and to receive a copy of our new color brochure, please write to:

L.O.T.U.S., Satchidananda Ashram, P.O. Box 108,
 Pomfret Center, CT, 06259
 Telephone: (203) 974-2121 or 974-1005

A Light on Suffering

During a L.O.T.U.S. satsang at the Universalist Church in January, Sri Gurudev was asked: "When there are so many crises and other needs, like taking care of the hungry and sick people, giving shelter, and so many other things, why should we spend energy building L.O.T.U.S.?" Here, in part, is his reply.

"It's really a pertinent question. In a way, I think that this project, and any similar project that will bring the people together, to make them love each other and to recognize that same Self in others (which is the essential part of any religion) is the utmost important thing.

"Let's look for the reason why there are thousands and millions of people starving. Is it because there is a large population now and we don't have enough food? Certainly not. The world statistics prove that there is plenty of food. It's said that the world has a population of about 4½ billion. But do you know that we grow enough food to feed more than 12 billion people? Then why should there be hunger? It's because of the lack of concern in the minds of people about other people. The lack of love, the lack of caring and sharing. It is the lack of these things that creates poverty, that creates hungry people, wars, calamities. The very purpose of religion is to bring that feeling of oneness, not to deny people. To see everything as the expression of God, universal love, is religion. If that is instilled in our hearts, we certainly would not give room for these problems.

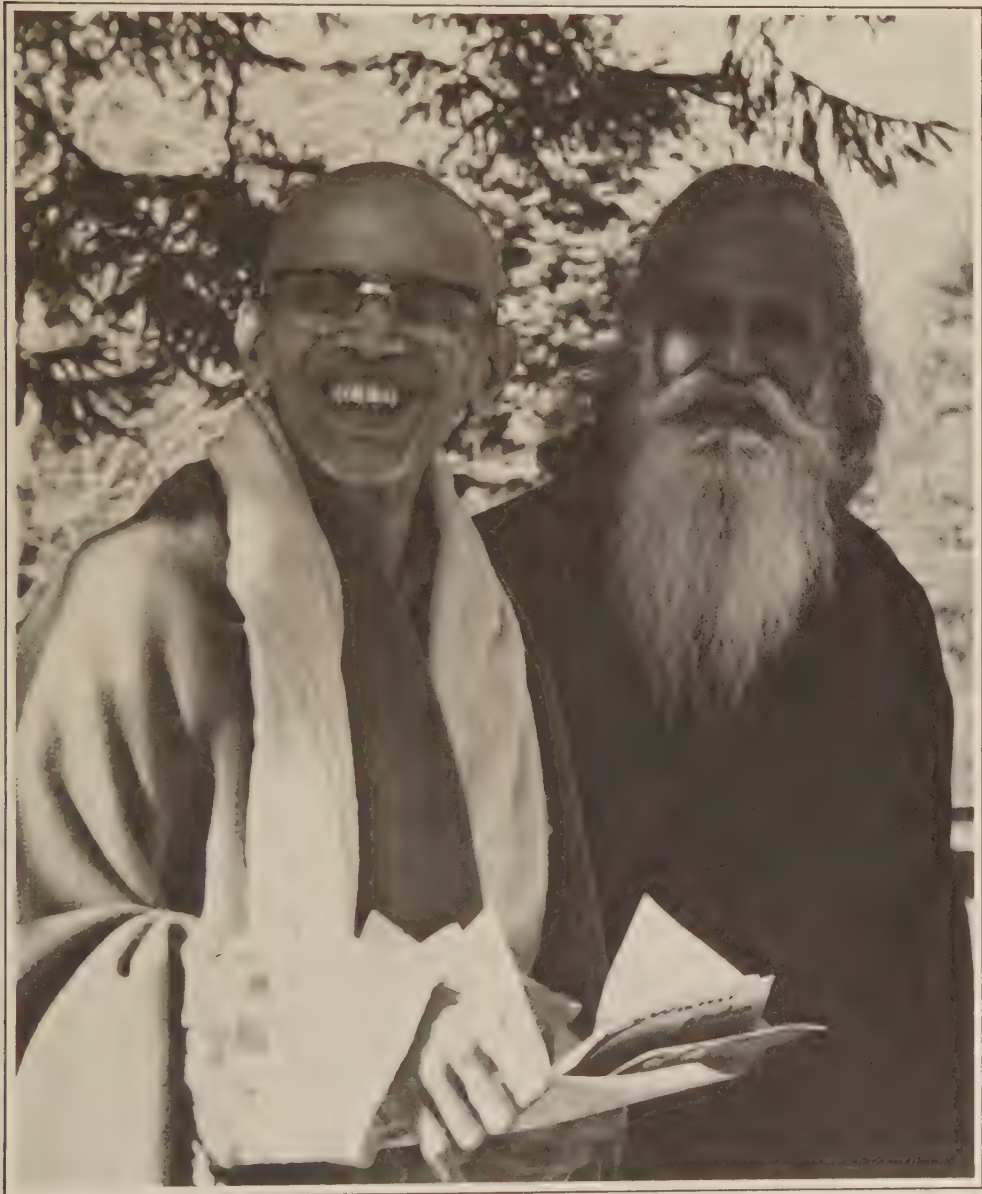
"Anything that you would do to educate people, to realize the spiritual oneness which is the basis of all the religions would solve all the other problems.

"I'm not saying that we should not help the hungry, or the poor, or the sick. Do it, but let us not stop there. If we offer that help and stop there, it's only temporary help.

"Universal love based on the realization of God within is the essential purpose behind any religion. It is with this idea in mind we wanted to build a shrine, so that the minute you walk in you will see chapels for all the various religions under one dome. We have the Universal Light in the middle, at the same time we say, 'You don't need to deny your faith. You don't need to switch paths.' We want to have a place open to all. Let people come, see that under one roof there are all the chapels. Whichever you like, go, stand or sit; pray or meditate. But if you turn back towards the center, you will see the One Light, shining on all equally."□

Day-by-Day with Sri Gurudev

Sri Swami Chidanandaji & Sri Gurudev



August - November 1979

Tranquillity in Action

India and Sri Lanka with Sri Gurudev. . .

Mukta Devi

In the February issue of IYM, we began Mukta Devi's account of Sri Gurudev's trip to India and Sri Lanka with medical professionals and students, during August of 1979. The name of Shirley Brown, medical student at Baylor Medical College, was missing from the list of people traveling with Sri Gurudev. We apologize for this oversight.

MADRAS

Every day with Sri Gurudev was full of fascinating adventures for all of us who were traveling with him. Doctor Nagaswamy, Director of Archaeology for the Government of Tamil Nadu, showed us slides of temples and deities from ancient times. That evening, we went to Raj Bhavan, the palatial home of the governor of Tamil Nadu. The present governor, Sri Prabhudas Patwari, had hosted Sri Gurudev during the 1977 World Vegetarian Congress and invited him to come back to stay at Raj Bhavan when he next visited Madras.

I was impressed by the humility of this man, so different from most politicians we are used to in the United States. Immediately inside the red carpeted entrance of his home are three large pictures -- one of Sri Ramakrishna, one of Sarada Devi, and one of Sri Swami Vivekananda. In the sitting room is a huge painting

of Mahatma Gandhi. Governor Sri Patwari follows Gandhiji's teachings and speaks very highly of Sri Gurudev's work in the United States.

That evening, M.S. Subhalakshmi, the great South Indian Singer, spontaneously stopped at Raj Bhavan. She had stayed at La Paz in Santa Barbara on her last visit to America; and this was a pleasant reunion for her with Gurudev. Also attending this dinner was Dadaji, the oldest living follower of Mahatma Gandhi. Later, Gurudev said that all people should have the humility and regard for the teachings of Gandhiji that we saw in Governor Sri Patwari.

MADRAS MEDICAL COLLEGE

Mr. Mahalingam had arranged an all day workshop on Yoga therapy at the Madras Medical College. Mr. C. Lakshmikanthan, Professor of Cardiology, gave the welcoming address. Mr. Sivarajan, Dean of the Medical College, inaugurated the session. He told us that Yoga is part of the ancient culture, but somehow many people have forgotten it and are not following it correctly. "Luckily," he told us, "people like Swami Satchidananda have been practicing Yoga and sharing these teachings in the West."

Then Sri Gurudev was asked to speak: "As our previous speaker

ated, there has been great understanding in the use of yoga. If someone sleeps on nails, it is thought to be a Yogi. But thanks to some of the modern great personalities like Master Sivanandaji and Swami Kuvalayanandaji, the whole world was able to know real Yoga. Still many people thought that Yoga was standing on one head. In simple words, we say if you can stand on your feet well enough you are a good Yogi. Physical contortions can be seen in a circus." He went on to speak of the scientific approach which is real Yoga practice. Then he introduced Swami Amritananda and spoke of her dedicated life as both a Sannyasin and a medical doctor.

Dr. Lakshmikanthan showed slides of the Yoga therapy that they are doing at this medical hospital, documenting the long-term effects of Yoga in systemic hypertension.

In the evening, the doctors came together again for another session. Sri Gurudev was asked to speak further about the great science of Yoga. Deenabandhu spoke about the heart patient program at the Baylor College of Medicine, and Swami Amritanandaji summarized the wholistic work of Integral Health Services.

Some of the doctors there, just like in the U.S., are still skeptical and inquisitive. Gurudev spoke so patiently and clearly. I got a little upset because it seemed to me that some of the questioners were not showing enough respect, but Gurudev wasn't disturbed at all. After dinner, when I mentioned it to him, he explained that getting upset about it wasn't Yoga. They had a right to voice their opinions. I'm learning that Gurudev is ready to serve anywhere,

anytime, in any atmosphere.

CHIDAMBARAM

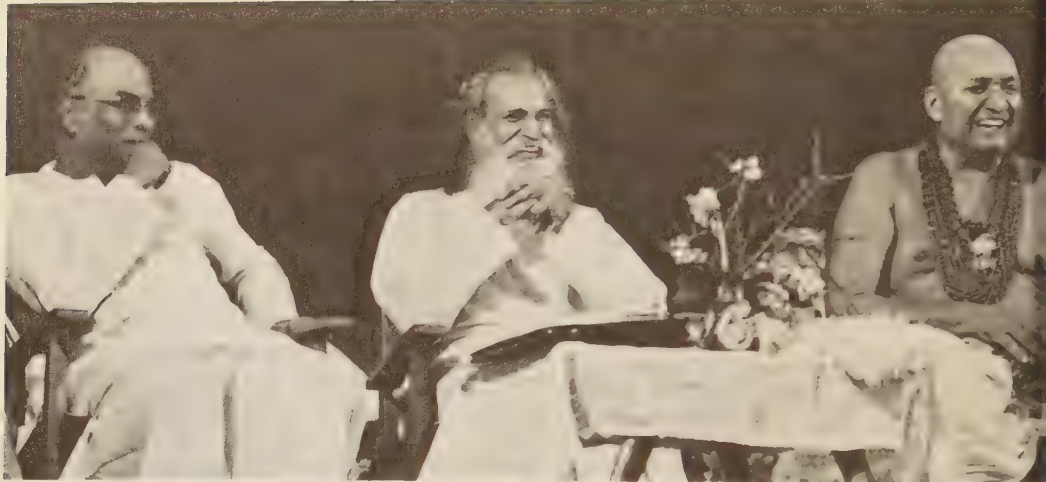
We visited the home of Sri Vagheesam Pilai and then went on to Dharma Pura Adeenam, one of the important Saiva Mutts (ashrams) in South India. We were hosted by Sri La Sri Shanmuga Dhesika Jnasamhanda Paramacharya Swamigal. This ashram was founded some 400 years ago by the great Nayanar saint Sri Jnana-sambandar.

At the Chidambaram Temple, Lord Nataraja is worshipped as formless (*akasha*). This temple is especially unique because along with the altar for Lord Siva, there is also one for Lord Vishnu. This is something like a Catholic church and a Jewish synagogue being housed in the same structure and is a real tribute to the underlying spirit of ecumenism found in the true Hindu philosophy. Sri Gurudev had been asked to speak in the Chidambaram temple and was introduced by Justice Sengottuvelan, a great devotee, Justice of the Madras High Court, and President of the Integral Yoga Institute in Coimbatore. Along with Sri N. Mahalingam, he had helped to arrange Gurudev's program and travels throughout South India on this trip.

VADALUR

Vadalur is the seat of the life and mission of the great saint Ramalinga Swamigal, who lived in Tamil Nadu in the 19th century and preached the universal religion. His teachings of a universal, spiritual life are called Suddha San Margam. We arrived at Suddha San Margam Nilayam where a talk had been arranged with Sri Gurudev and Sri Tiru Muruga Krupananda Varriar Swamigal, a great spiritual man and speaker.

Next we moved on to Pondicher-



Sri Mahalingam, Gurudev & Sri Tiru Muruga Krupananda Varriar Swamigal

ry, home of Aurobindo Ashram. Sri Navajata, President of the Ashram, hosted us all most graciously.

Under construction at Auroville is a beautiful shrine to the Universal Mother, called Matri Mandir. We met a man named Bill, from Santa Rosa, California, who was working on the shrine. He explained to Gurudev that the original groundbreaking was in 1971 and since then the Mandir has been under construction completely by volunteer labor. The amount of volunteers will determine the completion date of the project. When Gurudev asked Bill how long he was going to be working on the project, Bill replied, "Until it is completed."

"Ah," said Gurudev, "That should be the spirit!"

YOGAVILLE FAR EAST

19 August was a day of pilgrimage for us as we headed for the holy site of the Palani Temple. On the way, we stopped in Pollachi where Gurudev visited the Nachimuthu Polytechnic Institute which was founded by Mr. Mahalingam's late father. It's a modern technical college. The principal Mr. Arumugam and Mr. Venkatacha-

lam, a highly respected educator at the College, are devotees of Sri Gurudev. Since Gurudev's earlier visits, the students have been studying Integral Yoga. Due to this interest, Mr. Mahalingam donated a large tract of land in a beautiful area there for a Yogaville. During this visit, there was a dedication of the property and a tree planting. Four coconut palms were planted and the property was nicknamed Yogaville Far East. What a lovely spot it is, next to a gorgeous waterfall and reservoir. Plans were already being made to build a guest house and to have retreats there. Eventually there will be a hostel and possibly a clinic.

PALANI TEMPLE

I was deeply moved by the visit to Palani. It was to this temple that Sri Gurudev's mother came before he was born to ask the great Siddha master Sadhu Swamigal for a *mantram* so that she would bring forth a spiritual child. The temple is dedicated to the worship of Lord Muruga in the form of an ascetic. The deity in this temple is not made of stone as in other temples. It is an

algalam of nine different kinds of medicinal minerals and was made by the great saint Sri Bhogar. For centuries, the *abhishekam* (pouring of liquids over the deity in worship) has been performed. As he took some of the *abhishekam* as *prasad* (consecrated food) that day, Gurudev told us that thousands of people have been healed of various illnesses just by taking this *prasad*. Along with the Lord's grace, the healing properties of the elements are transmittted into the *prasad*. The temple officials there know Sri Gurudev and always arrange special *darshan* for him and the group traveling with him.

That afternoon, we visited the home of Sri Kalidass. During the time that Sri Gurudev was a young sadhu practicing in Palani, Mr. Kalidass provided him with a secluded place to live and brought him food to eat once a day. The biography of Gurudev tells how daily he would walk up and down the hill to the temple. It's a 90 degree angle, and just walking down can be exhausting. We took the trolley up to the Temple, but as we left, Gurudev asked, "Who would like to walk down with me?" Of course we all wanted to try it so we all followed as Gurudev leaped for the stairs and bounded down gracefully. It seemed like an eternity (and felt like one too!) for those of us following him. For several days after, our sore legs reminded us of that visit to Palani Temple. But there was no problem for Sri Gurudev; for him it was all great fun.

In the same evening, Sri Gurudev spoke at the Mahatma Gandhi Mandapam and then visited Mr. Mahalingam's ancestral home in Pollachi. He has a beautiful

light shrine there carved of wood.

The next day we traveled to Ramakrishna Thapovanam in Tiruparaithurai and were blessed to have the *darshan* of Sri Swami Chidbhavanandaji Maharaj, who had initiated Sri Gurudev into pre-sannyas. Again I was reminded of the many colorful stories in the biography of that period of Gurudev's life as he studied with this strict disciplinarian. Swami Amritananda asked how one could remain steady in the spiritual path amid all the Maya (illusion) of the world. Swami Chidbhavanandaji replied that it is very difficult particularly in the West and yet, "The urge to follow that life is the most important thing. If that urge is there, you will succeed." He reminded us that in the great epic the Ramayana, Sita, the wife of King Rama, was kidnapped by the demon king Ravana. Nothing could harm or taint Sita even though she was in a foreign hostile land because her mind was focused on Lord Rama.

We continued our drive to Trichy where Gurudev addressed the students of the Seeta Lakshmi Ramaswamy Hindu College for Women.

COLOMBO

On 21 August, we arrived in Colombo, Sri Lanka (Ceylon) where we were greeted by Mr. Shanmugam, longtime devotee of Sri Gurudev, and Peter Rajaratnam, who was helping us with travel arrangements. Mr. Shanmugam is one of the trustees of the Satchidananda Thapovanam in Kandy. He set up a number of talks for Sri Gurudev including the Ramakrishna Mission. At one of his talks in Sri Lanka, Gurudev was introduced

as the "father of Yoga". (It was there in Sri Lanka that Gurudev served for fifteen years before coming to the United States. They miss him!) He spoke about what a pleasure it was to see hatha yoga slowly being introduced into the school system. "I was overwhelmed with emotion when I heard that this country had adopted Yoga practices into the curriculum. This was a big dream of mine."

Later at the hotel, Gurudev was served dinner by Devi and her family. She is the daughter of Mrs. Rasiyah and the sister of our Bharata Natyam artists Padmarani and Jeyarajan. Gurudev has known this family for the past thirty years and proudly said, "This is my Ceylon family!"

Sri Gurudev laid the foundation stone for a new Divine Life Society Ashram and Yoga Teaching Center there in Colombo and gave a talk at the dedication ceremony. Clergy of the Muslim, Buddhist and Catholic faiths also participated.

TRINCOMALEE

On 23 August, we went on to Trincomalee. This is the city in which Gurudev began his work in Sri Lanka, at the request of the late Sri Swami Satchidananda Mataji. We visited the Sivananda Thapovanam and paid our respects at Mataji's Samadhi Shrine there. Her sister Sri Ponnaramma is in her 80's yet she cooked all our meals and even wanted to walk to the hotel rather than taking the taxi which was sent to bring her! She is regarded as a very saintly woman and is known to care for and serve any needing her service.

In the evening, Dr. Ramalingam hosted Sri Gurudev and the travelers. Gurudev told us that Doctor Ramalingam's father was a saintly man who brought him and his sister Aruljyothi to Rishikesh and offered them to Master Sivanandaji, who in turn gave the children into the care of Sri Gurudev. Gurudev is like Doctor Ramalingam's godfather.

(To be continued.)



*Medical Tour:
Clockwise from Sri
Gurudev's left:
Paalita Rosenthal,
Shirley Brown,
Deenabhandu Orn-
ish, Kaali Rosen-
blum, Lakshmi
Kakehashi, Mukta
Devi (not pic-
tured: Swami Am-
ritananda Ma)*

STON: Meeting with Dalai Lama

19 October was the Dalai Lama's last night in America after a six week tour. Werner Erhard, founder of est (Erhard Seminars Training), had invited about 10 people to attend a short program in Boston to honor this spiritual leader. Sri Gurudev had received a special invitation to attend. Although he was just arriving in Boston that same evening from California, he arranged to come straight from the airport to the program.

In a brief talk, the Dalai Lama spoke of the fact that the basis of all religions is the same. Every person seeks happiness. Every religion advocates the same noble qualities. "Without a proper mental attitude it is very difficult to achieve peace. Cunning and cheating make it very difficult. Our motivation is the important factor to achieve real peace. In order to serve others, first you yourself should be a good person.

"To live in the world with other people, seeking the truth, we must learn to serve. You feel that you are there to serve them. In that manner you can live at ease."

Gurudev and the Dalai Lama met right before the reception. They stood holding hands and looking deeply into each other's eyes. Because they spoke softly, I could not hear much of what they said but did hear the Dalai Lama tell Gurudev that he was happy to meet him again. To me, it seemed that there was enormous love flowing from one to the other and an admiration for the work and personage each was seeing.

Werner Erhard greeted Gurudev warmly. After they had spoken briefly, Werner spontaneously hugged Gurudev in an affectionate embrace and expressed how happy and honored he was that Gurudev had been able to come for this evening's program.

Before he left, the Dalai Lama spoke with Gurudev again. As Gurudev himself started to leave, Werner hugged him once more and said, "Swamiji, I just love you! Even before we met, I just loved you!"

With a beautiful, gracious smile, Gurudev departed for the ride back to the Ashram.

-Shanthi, Pomfret, Ct.

NEW YORK CITY: The Need of the Hour

typical of the pace that astounds us all, Sri Gurudev flew into New York in late October for five active days of formal and informal programs.

On a balmy fall night, the first of November, yogis walked to Greenwich Village to join hundreds of New Yorkers of all ages, sizes and forms for the Eleventh annual "Swami and the Rabbi" talk at Saint Joseph's Church.

Father James Quinn, of Saint Malachi's Church there in New York, introduced both the Swami (Sri Gurudev) and the Rabbi (our dear friend Rabbi Joseph Gelberman) who couldn't resist reminding us that since he and Gurudev shared so many of the same ecumenical beliefs, he's sure that last time around, he must have been the swami, and Gurudev the rabbi.

Much of the program centered on ecumenism, with both Gurudev and Rabbi Gelberman stressing the importance of living in harmony in these times.

"Ultimately," Gurudev said, "there is only one God. If there were two Gods, you would not need to go looking for them. They would come to your door looking for you!" This was only a few days before election day, and the audience laughed in appreciation of the image.

Gurudev also explained one of the common obstacles in spiritual life: "Though we know It is unlimited, we still want to know what It is. . .because It is our true nature. But we want to know using our limited understanding."

The following night, McMillan Theatre at Columbia University vibrated with color and life as the Rasiahs (Jeyarajan and Padmarani) made their New York Bharata Natyam debut. During the intermission, a slide show presenting the L.O.T.U.S. was shown. Following the slides, Sri Gurudev spoke about the project in a way that made it real and relevant to us all.

"It's not only my dream," he said, "It's yours as well. I don't want just one billionaire to come and build it. I don't believe in that. . .If you all agree that it's the need of the hour,

let's do it."

The Bharata Natyam tour of course was being presented for the benefit of L.O.T.U.S. The second formal fund-raising event in New York, a spectacular \$108 per plate gourmet dinner, took place the next evening. The location was was Kew Gardens on Long Island; the gracious hosts were David and Nirmala Weiss; the guest of honor: Rev. Sri Swami Satchidanandaji.

The fifteen different items on this gourmet Chinese menu were prepared by Swami Satyananda Ma, Swami Paramananda, and Kenji Kiritani for the forty guests.

Gurudev turned the fund-raising into a fun-raising - always the teacher, speaking to his guests and devotees with humour and candor.

The meal would not have been complete without fortune cookies. Gurudev had everyone, including the Integral Yogis on the serving staff, choose a cookie and read the fortune aloud. These homemade cookies each contained a quote from the teachings of Sri Gurudev. With laughter and awe, each person realized how deeply his or her particular fortune was suitable. One person received his cookie from the hands of the Master, noted how perfect the advice was which it offered, and exclaimed "Oh Gurudev, you peeked!"

-Swami Sharadananda Ma, Pomfret Co

YOGAVILLE EAST: Uncle Is Here

Upon arriving at the Ashram from his New York trip, Gurudev treated his children to an early Christmas presence, Sri Swami Chidanandaji. Swami Chidanandaji is the President of the Divine Life Society in Rishikesh, a position he has fulfilled and shone in since Master Sivanandaji left his body in 1963.

At the evening satsang, Sri Gurudev pondered out loud how to introduce this illustrious being of wisdom and compassion, who is so widely known and revered, and is, in Gurudev's own words: "my spiritual twin". (Sri Gurudev and Swami Chidanandaji were initiated in the Holy Order of Sannyas by Master Sivanandaji on

the same date). Chidanandaji
filled at Gurudev's intro-
duction and with a twinkle in
his eye said, "Just say that
he is here."

Swami Chidanandaji told us
some wonderful stories of Master
Sivanandaji's life. One of the
most outstanding related how,
after years of the Master saying
very little at satsangs, he sud-
denly began to speak nightly,

giving ten to twenty minutes
worth of wisdom. This went on for
for several months. On one occa-
sion, he spoke of "four things to
remember every day without fail"
and another time on "easy sad-
hana."

"Now I will give you a summary
of these two talks in a nutshell,"
Chidanandaji said. "This is
Master's gift to you, through me."

-Swami Sharadananda Ma, Pomfret



Sri Swami Chidanandaji

4 THINGS TO REMEMBER EVERY DAY WITHOUT FAIL

1. Death. Remembering death makes you active and alert, and makes you give due importance to things which come first.
2. The pain and sorrows of *Samsara* (round of births and deaths). Straight toward the goal must be your path.
3. God. By attaining God, you transcend number 2.
4. The great saints, the holy people of God. Walk in their footsteps and you'll be sure to reach your goal.

EASY SADHANA

1. A clean and pure heart.
2. God remembrance.
3. Performance of every act that you do as a sacrament, an offering to God -- no matter what that act is.



Sri Gurudev with the Rasiahs: Jeya, Padma, and "Amma"

L.O.T.U.S. Dance Tour Photo Finish

In September of last year, Dr. Jeyarajan, Padmarani, and Mrs. R. (Amma) Rasiah came to the U.S. and captivated 3,000 people in major cities with their divine dance, Bharata Natyam. Each performance was a unique celebration, a feast for the mind, senses, and soul. Almost every program was graced with Sri Gurudev's presence.

The Rasiah family was certainly put to the test during their tour of this country -- living out of trunks and traveling by van on an often very tight schedule. Their patience, stamina, and fun-loving spirit were remarkable. At one point during our stay in Santa Barbara, Sri Gurudev called upon our one-man audio/video/lighting team Swami Kriyananda, to video tape Jeyarajan and Padmarani while they performed all ten hours of their dance items. Complete with retakes, this was accomplished in two days, both extending past midnight. On the second night, dancers and crew became a bit unfocused as weariness overtook us. At that point, Gurudev started a chant in honor of Lord Jesus as the clock struck twelve. We all realized it was just then Christmas Day. Gathering the energy, he softened the vibrations in the room to the appropriate serenity.

Throughout the tour from city to city, we were continually recharged by the overwhelming team spirit and hospitality put forth by our friends, family and members of the IYI's. It would be impossible to mention in this limited space, the names of everyone who served so beautifully. Nevertheless, we wish to gratefully and wholeheartedly thank each and every one for the warmth and service provided.

Most of all, we extend our heartfelt appreciation to Amma, Padma, and Jeya for being with us and giving their energy and talent for the sake of the L.O.T.U.S., their Beloved Gurudev's ecumenical work. □

-Swami Jnanananda Ma, New York

Wisdom Offering

Presenting Sri Gurudev's teachings in book and booklet form is an ongoing process for us at Integral Yoga Publications. We have been able to continue this work with the aid of "Wisdom Offerings". Any support you would care to offer for the furtherance of these publications would be greatly appreciated. Tax-deductible donations may be sent to Integral Yoga Publications at Satchidananda Ashram - Yogaville East. Om Shanthi.

Integral Yoga

Integral Yoga is a synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.



Raja
Yoga

The path of concentration and meditation. Based on ethical perfection and control of the mind, it leads ultimately to the state of *Samadhi* or Super-consciousness.



Karma
Yoga

The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.



Japa
Yoga

The concentrated repetition of a *mantram* (a sound vibration representing an aspect of the Divine), leading to awareness of this vibration and attunement to IT.



Bhakti
Yoga

The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.



Hatha
Yoga

Postures (*asanas*), breath control (*pranayama*), relaxation, and cleansing practices (*kriyas*) to purify and strengthen the body and mind.



Jnana
Yoga

The path of wisdom. By study, self-analysis and awareness, the Jnani Yogi ceases to identify with the body and mind, and realizes the Oneness.

The goal of Integral Yoga is: "Body of perfect health and strength, mind with all clarity and control, intellect as sharp as a razor, will of steel, heart full of love and mercy, a life dedicated to the common welfare, and realization of the true Self."

- Swami Satchidananda